George Turnbull
pres: 2.
8

A IEVVELL FOR THE EARE

BY

RO: WILKINSON

Rom. 10. 17.

Faith commeth by hearing, and hearing by the word of God.

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To all those that are desirous, not only to be hearers of the word: but doers of the will of God, Grace, mercy and peace.

Willing to satisfie the especial entreaty of some, and for a generall benefit to all Gods church, I haue set out to publike view, this Sermon of preparatiue, which I preached in my parish Church at *Horton* in *Kent*. I know there is no word of God but hath his profit, for so saith *Paul*, that all Scripture is profitable, But set this Art of *Hearing* aside, and all will be vnprofitable. The sicke man on whom our Sauiour wrought the miracle, though hee lay euen by the poole of *Bethesda*, the water whereof had a speciall vertue to cure all diseases: yet in 38. yeers could not be cured, and the reason was, because he could neither of himselfe step in, neither was ther any to dip him in, when the Angell came down to stir the water: This is the reason why we haue so many vnfruitfull hearers at this day, ỹ albeit mens soules are euen sicke for want of knowledge, though they haue lien at the well head & by the water of life, and had a continuall sound of the Gospell in their eare, yet in 46 yeeres this igno-

2 Tim 3 16.

Iohn. 5. 5

rance cannot bee expelled, because when ỹ Angell of Gods wil doth preach ỹ word & stir vp the water of life, they know not how to moue their eares toward it This therefore (beloued) I haue set downe as a direction to teach men how to heare, that so often as the poole heereafter shall be stirred, & the word of God preached vnto you, ye may know how to vse it to your benefit, therefore learne this Sermon, & profit by all, neglect this, & leese al I haue called it a Iewel, as Christ called the Gospell a pearle for without this Iewell, you shall neuer find that pearle, I haue fitted it for the eare vnto which if ye apply it, it shal be an ornament to the eare, as *Salomon* said of wisedome it would be as a chaine to thy necke therefore faile not but apply it: he which suffereth the Iewes to rob the Egyptians of their Iewels, & when they after melted thē to make a calfe, did suffer vs to rob them of their spirituall Iewel. Let vs take heede least for our abuse of ỹ word he stirr vp the Iewes againe to rob vs of this Pearle of ỹ Gospell, & cause them to rise againe by our fall, as we haue risen by theirs.

Mat. 13. 4. 5.

Pro. 1. 9.

God of his mercy turne our hearts & teach vs to embrace his word as we ought Amen

Yours in Christ: Ro. Wilkinson.

A IEWELL FOR THE EARE.

MATTHEVV. 13. 9.

Hee that hath Eares to heare, let him heare.

BEcause (beloued) the hearing of the Word is so holy a thing, and holy things are not rashly to bee attempted: I haue thought good in this my entrance to lay downe a preparatiue that wee may know, with what reuerence wee are come into the temple, with what attention to heare, desire to learne, and care to practise: for well I remember, that when the Israelites were summoned to appeare before the Lord in Sinai, they were first commaunded to sanctifie Exod. 19 10. 11.

their harts, and wash their cloathes euen as Moyses might not come neere the Angell till hee had put of his shoes, because
Exod. 3. 5. the ground was holy whereon he stoode: this reason as meerely toucheth vs, for if the place bee as holy, the exercise as holy now as then, why should not we come as prepared as they, lest comming with vncircumcised eares, and vnprepared harts it bee said to vs, as to him that intruded
Mat. 22. 12. himselfe at the wedding, Friend how camest thou hether not hauing on a wedding Garment? In my first Sermon vpon those wordes of the Prophet. For Si-
Esay. 62. 1. ons sake I will not hold my tongue, I let you know what was the dutie of the speaker, now it commeth in good order to tell you the duetie of the Hearer, for if it could any way concerne you to know our duetie, much more auaileable will it bee to learne your owne: for a declaration whereof I haue chosen this Text, He that hath eares to heare let him heare. I know wee are all by nature curious, and euery mans nature is to regard an other mans duty before his owne; euen as Peter

saith

saide to Christ, Maister, what shall Iohn do? To whom Christ roundly aunswered againe, What is that to thee? as if hee ment that euery man should looke to himselfe and let Iohn alone: so would I perswade you (for that yee are Hearers) to learne the Hearers duetie, and let the Speaker alone: for albeit there bee such a reference betweene hearing and speaking, as they may not well bee seuered, yet the necessity of hearing doth more generally concerne all, for GOD saide, O earth, earth, earth, heare the Word of the Lord, but hee neuer saide, O earth, earth, earth, preach the word of the Lord, for Aarons Robe befits not euery man vpon the earth, but euery man is bound to weare this Iewell at his eare, for Faith commeth by hearing, as if Saint Paul had sayde, where is no hearing, there can bee no Faith: therefore Abraham spake out of heauen, and his voyce did pearce euen the bowels of hell. They haue Moyses and the Prophets let them heare them: and when hee sayeth, let them, it is more then a bare tolleration, as to say, they may if they will, for it

Iohn. 21. 21. Ier. 22. 29. Rom. 10. 19. Lu. 16. 29.

is a flat charge, because God therefore sent Moyses & the Prophets into ỹ world that the world of necessity should heare. There is a kinde of people that think the whole burthen of the Saboth to lie vpon the Speaker, therefore Christ to weede out that fancie saith likewise, Take heed how you heare, to shew that there is a necessitie and an art of Hearing as well as of speaking. These two are fitly compared to a Lock and a Key, for as the Key openeth the Lock and maketh entrance in at the Doore, so the tongue of the Minister should open the eare of the Hearer, that the Spirit of knowledge and vnderstanding might passe into the heart: and so it should seeme that speaking is ordained to hearing, as the meanes is directed to the end: for when God had commanded that the skirts of Aarons robe should bee hung about with Pomegranets of silke, and an intrecourse of bels betweene them, the reason was added. That so oft as he ministred in the holy Place, and went in and out before the Lord, his sound should be heard: but walls and windowes cannot heare,

Luk. 8. 18.

Exo. 28. 34. & 35

heare, therefore by all likelihood that doctrine was intended for men: and if for men why not for you? The holy Ghost decended vpon the Apostles not in the shape of heads that they should onely vnderstand the word, nor of harts that they should only loue the word, but like tongues that they should preach the word: so that when GOD sent out his disciples with tongues, his meaning was that ye should meete them in the halfe way with eares, and so ye see the correspondence betweene these two Scriptures, how iustly they fit and iumpe together, For Sions sake I will not holde my tongue: He that hath eares to heare let him heare. For if it be necessarie that we should preach for Syons sake, then it is requisit that Syon should heare for her owne sake.

This saying of our Sauiour, He that hath eares, &c. is the argument by which he doth beg attention for the Parable of the Sower to shew that the doctrine it contained, was both so excellent in it selfe, and so necessarie for the world, as if a man were worth but his eares he could not

not chose but heare: and it may concerne either all in generall, because all haue eares, or the elect particularly because they onely haue eares to heare. For the former, if there were no other reason why men should heare but this, because God hath giuen an eare, yet it bindeth very strongly: therefore see how God speaketh vnto vs, euen in the fleshly instrument of hearing: Christ doth not vrge vpon vs the dignitie of himselfe the speaker, neyther the necessity of the doctrine, nor the misery which befalleth to a man by not hearing: but leauing all these arguments, he reasoneth against vs euen from flesh and bloud, and prouoketh euen by the member and Instrument of the Eare that men ought to be hearers of the Word. Wee must not thincke our eares are giuen vs for worldly vses onely, to harken after our profit, to listen to him that can teach vs a Gospell of gold, that can tickle our eares with Musicke, or our mindes with vnhonest mirth, but God hath planted the eare for spiritual vses, euen as Saint Iohn saith, let him that hath an eare heare what

Apoc. 2. 7.

the

the Spirt ſaith: mark well the wordes, for that wee ſhould marke them hee hath ſeauen times repeated them Let him that hath an Eare heare, not what the world ſaith, nor what the flesh ſaith, nor what the diuell ſaith, but what the Spirit ſaith, that if both ſpeake at once. we ſhould liſten to the ſpirit, and turne the deafe ſide to the Diuell: and if the eare bee the doore of the hart, then fitly might Dauid ſay, Lift vp your heads yee gates and be yee open you euerlaſting doores: and not euery Gueſt, but the King of Glory ſhall come in. And what maruell is it if the eares were conſecrated to holy vſes, ſince there is no part or member of the body or ſoule which God hath not ordained to ſome ſpirituall end. Did God create the eie that it ſhould onely be a light to the body, and in no ſorte giue light to the ſoule? or did he not rather principally create it, that it might tell the ſoule what beautie was in the viſible creatures, that the Soule might thereby conieture what glory is in the inuiſible God. Did God giue man a mouth only to bargaine and buy withall, or call for the ne-

Pſal. 24.7

ceſſities

cessities of this life, or rather to sing of his testimonies and set forth his prayse: Psal. 108 O God my hart is prepared (saith Dauid) and so is my tongue: and then he presently inferreth vpon it, I will sing and giue prayse, for what should he do with a tongue that giueth not prayse. GOD hath giuen vs Wit and Braines, but not onely for worldly vses, and deuises, not to inuent instruments of Musick as Iuball did, nor works of Brasse as Tubal-kaine did, nor vnderstanding pollicies as Achitophell did, but to studie for heauenly wisdome as Salomon did, to meditate of GODS Eccles. 12. lawes as Dauid did. GOD hath giuen vs hearts and affections, and yet not to loue the world, but to set our affections wholy on him: in a word, there is no part or member in Soule and bodie which ought not as a Nazarite to bee consecrate and bowed to the seruice of GOD. Salomon iudged those dayes to bee euill dayes, wherein a man could not vse his members to remember the Creator, wherein the keepers should tremble, the strong men should bowe, they that looked out at the

the windowes should ware darke, wherein the dores should bee shut by the base sound of the grinding, and the daughters of singing should be abased, those he iudged euill dayes, as if it were as good in a manner to haue no hands as such trembling hands: to haue no ioynts as such feable ioynts: to haue no eyes as blinde eyes: to bee without an eare, as to haue a deafe eare: then by the contrary, if these be euill dayes, wherein a man connot vse his members, they must needes bee good wherein God hath giuen a free vse of all So that it may seeme that God in each part or member of a mans body did intend some speciall vse for his worship and seruice, vnto which if the parts in youth were not imployed, in the euill daies they would bee fruitelesse and vnprofitable: Will those eies which were wont to wander and gaze after euery vanity, wil they in the euill dayes bee learned and taught to behold Gods will in his precious word, and his great glory in all his creatures? Will the tongue which hath [illegible]euer beene accustomed & inured with al vices, as lying slandering

slaundering scurrilitie and blasphemie, will it in the euill daies be taught to sound out the praise of God? Will those eares which haue beene so accustomed with filth and folly, will they in the euill daies be taught to heare the word of God: therefore while we haue eyes, let vs behold, and hee that hath eares let him heare: It is not only a bare gift of nature or work of the wombe that wee haue eyes, eares, and tongues, but it is euen the grace of God from aboue, for in him wee liue, wee moue and haue our being: and god bestoweth not his graces for nothing: I say there is no member of mannes body but carryeth in it a print of Gods loue, and testimonie of his grace: but aboue all the rest more specially, are we beholding to him for our eies and eares, for that by these two as by a channell the knowledge of God is conueied into our soules, for by the eie we come to the naturall mans diuinitie in surueying the creatures, because as Paule saith the [illegible] things of god, that is, his eternall power and Godhead are seene by this creation of the World, if they were seene by

Act. 17. 28.

Rom. 1. 20.

the

the creation, then our eyes is our schole-
maister to bring vs to the knowledge of
the Creator: but that knowledge is vn-
perfect as the glimmering of a light, but
by our eare more specially and expressely
we attaine to the knowledge of Gods re-
uealed will: so that God neuer commeth
so neere a mans soule as when hee entreth
in by the dore of the Eare, therefore the
Eare is as a most precious member if men
knew how to vse it: and better were it
to lose a better member then to want it, if
a man lose an eye, an arme, or a leg, hee
iudgeth of himselfe as of a cripple, vnwor-
thy to liue among men, and fit for no place
but for a Spittle: and yet these are but
maimes in the bodie: but if God take a-
way the vse of hearing, it is a signe he is
angry in deede, and threatneth a famine
to the Soule for the Soule feedeth at the
eare, as the body by the mouth: therefore
better lose all then lose it. Our Sauiour
Christ said, If thy right eye cause thee to Mat. 5.
offend plucke it out, if thy right hand 29.30.
cause thee to offend cut it off, but hee ne-
uer saide, if thine Eare offend thee stop it

vp,

- vp, for there is a greater vse of it then of hands or eyes: for a man may want his hands and haue Faith, or his eyes and haue Faith, but hardly can he want his eares and haue Faith: for Faith commeth
- by hearing, not by seeing or feeling, but it entreth in at the Eare and so sinketh downe to the hart: therefore He that hath an eare let him heare what the spirit saith,
- and consider that God gaue the eare, that men should profit by hearing, euen as he bestowed his tallents that the factours should gaine and profit by them. We are
- Gods factors, and our members are his tallents, the eye is a tallent, the tongue is a tallent, and the eare is a tallent: for this benefit a Christian hath, that the
- righteous Mammon is portable, though the vnrighteous be not, for where as the
- men of the world haue no wealth but in their Chestes and Barnes, the righteous
- carry theirs about them in their Soules and Bodyes, for euery member is a tallent, which beeing faithfuly and wisely imployed there is Treasure laid vp for the Soule in heauen but being not imployed,

ployed, there is a day of reckoning when euery man according to the tallent of grace bestowed on him shall bee bound to yelde an account of his stewardship euen of our eyes, our tongues, and eares, whereof we make so slender a reckoning. At that time it will finally auaile vs to say, I employed mine eares to earthly vses, for then it wil bee said to vs as to him that buryed his tallent in the earth, Goe take him, and binde him hand and foote: then shall those hands be chained with fetters, which by example of their painfulnes refused to glorifie God: then shall those eies be affeighted with horrible and gastly visions, which in the creatures would neuer beehold the glory of God: then shall that tongue be tormented with vnquenchable flames, which neuer sought to set forth the praise of God: and then shal those eares bee filled with yelling and howling, and gnashing of teeth, which neuer regarded to heare the word of God: therefore whosoeuer he be to whom God hath giuen an eare let him heare

But what is that which Christ sayeth

He that hath an eare to heare: as if there where an Eare which were not to heare: wee are to vnderstand it is a note of speciall difference, for though wee haue all eares, yet all haue not eares to heare: but as there is a kinde of idle or Idoll Pastors which haue mouths and speake not, so there is a kinde of idle hearers, which haue eares and heare not, which sit in their seates as images in the glasse windowes, bending their knees, lifting vp their hands, and casting vp their eies, yet after so many yeeres, and so many masses had neuer the honestie to giue one Amen: onely this difference there is that whereas the Saints in the glasse windowes keepe out the Winde, these fruitlesse hearers possesse the places wherein they do no good at all: and let it not seeme strange that there should be eares which are not to heare, for Paule sayeth of the Iewes that God hath giuen them a spirit of slumbring, eies that they should not see. and eares that they should not heare, because they had the Instrument but wanted the right vse, for onely those may bee

Rom. 11. 8.

said

said to haue eares to heare, which first by our selues are bowed, and then after by the spirit of God are sanctified to that holie vse: so that Christ speaketh especially of the children of the Church, for they only haue sanctified and prepared Eares. This therefore (beloued) is that we desire to learne how to prepare and prouide our selues, that we may bring eares to heare and heare with profite, least we depart from the Church, as the fiue foolish Virgins from the gates of Heauen, as god not come, as come for no good: therefore the first thing I am to exhort you to, is, that we may come together, for though priuate Prayer be not vnprofitable, and familiar Exhortation want not his vse, yet our meeting together, hath a speciall blessing promised to it by him which sayd, Where two or three are gathered together in my name, there I am in the middest of them: and indeede our hearing presupposeth comming, for we cannot heare together except we come together, therefore Dauid set comming first, and hearing after, and sayd, Come Children and harken

Foure things must be done that we may haue it profit.

Mat. 18. 20.

Psa. 34. 11.

and I will teach ye the feare of the Lord: so say I to you, first come and then hearken, let it bee with you as with Dauid who reioyced when they said, Come let vs goe into the house of the Lord, because one day in Gods Court is better then a thousand else Where And who had not rather be a dore keeper in the house of God, then to dwell in the tabernacle of wickednesse?

Psa. 122. 1. Psal. 84. 10.

Consider what spirit was in Dauid, when hee saide, that the Sparrow and Swallow were blest, because they might lodge their yong so neere the alter, as if a poore bird were to be enuied for her nest, or rather to teach men that they ought to presse as hard to touch but the wals of the temple, as shee that desired to touch but the hemme of Christs garment: and that if any one should say, Come let vs go into the house of the Lord: men ought to bee as the Curtaines of the Tabernacle, whereof but one beeing drawne, all the rest did followe after: the Centurion boasted that he had such seruants as if he said to one, come, hee comes, and yet hee called

Mark. 5. 28.

Mat. 8. 9

called them for his owne priuate profite, but God a greater maister then the Centurion saith come, yea, and calleth vs for our profite, and yet wee come not: nay, euery creeping Worme will putte vs to shame and condemne vs, for God spake but the Word and the Grashoppers came, yea, and Caterpillers innumerable; but God hath spoken to vs manie words and yet our number (God knoweth) is numerable enough: there is a kinde of Caterpiller that commeth to the Church, a sacrilegious Vermine, deuouring holy things, which liue by the sweet that they sweate not for, but they come vnsent for, for GOD neuer spake to them, neither doe I commend their deligence in comming, for a blessed thing it were if GOD would send a west winde to blow them into the sea:) but I speake of those poore creatures whom God neuer calleth but they come and are obedient, and their obedience ascendeth vp to Heauen, and from Heauen is decended back againe to condemne our disobedience, for from heauen GOD spake it, that the Pre coulde Pſ. 105. 34.

Esay. 1. 3. come to his owner and the Asse to his maisters cribb, but Israell Gods owne people would not vnderstand, nor come: O therefore all yee that are Gods people come and harken: and take this lesson withall, that ye yéld not to come as Peter yélded to forgiue his brother, seuen times and then had done: for I say vnto you not seauen times but seauentie times seauen times, yea so often as the seauenth day shall come vpon you come and hallow it. The Athenians came to heare Paul but it was for nouelty of his doctrine, as there bee (I am in doubt and I feare it) in this place who are come to heare the Sermon, ouely because it is new and straunge to haue a Preacher, but when Preaching shall ware stale, they will not heare the voice of the charmer, charme hee neuer so wisely: these men for a brunt are verie deuout, as hee who receiued the word in stonie ground, reioycing at the first. and

Mat 13. 20. hearing it with ioy, but that ioy indured but a while, for his zeale possessed him like an ague, very hot for the time but when the fit was ouer, hee fell to his old byas

byas as the dog to his vomit: remember
what Dauid saith Blessed are they ỹ dwell Psal. 84.
in Gods house The Church of God is not 4.
like an Inne, for once or twice to sojourne
in, but it is to dwell in, and dwelling is
a continuall abiding, wee must haue our
harts there, our treasure there, and bring
our Children there, as the Swallowes
layes her young by the Alter: in a word
we must altogether dwell there, that at
what time soeuer Christ shall come hee
may finde vs in the Temple, and not in a
Tauerne, in the house of prayer, and not
in a denne of theeues. We nede not say
(beloued) as Peter saide, Let vs make vs
Three Tabernacles, for God hath built vs
a Temple and Tabernacle to our hands,
onely let vs bring readie affections and
say, *Bonum est esse hic*, it is good for vs to be
heere: which if with assiduitie and dilli-
gence yee shall performe, then will I say
of you as Dauid of himselfe, The zeale of Psal. 69.
Gods house hath eaten me vp, but if yee 9.
faint and waxe cold, I must say that you
haue eaten vp your zeale, therefore in the
name of God let vs come with diligence,

Gods

Gods Liberalitie calleth for diligence at your handes, who of all the trees in Paradise did aske for himselfe but one, of all the dayes in seuen asketh yee but one, if yee will giue him another hee will accept it as a free will offering.

But faile not to giue him one and pay it faithfully, who of his owne doeth aske yet one so sparingly. I know what will bee your excuses, yee haue married a wife, or bought a yoake of Oxen, therefore yee cannot come, but deceiue not your selues, for these are no excuses: shall a wife keepe you back from following Christ: yet better it were for a man to liue alone, then to haue such an helper: what though Adam sayde, Gen. 2. 24. Man shall forsake Father and Mother to cleaue to his Wife, yet Christ said, Luk. 14. 26. a man must hate Father, Mother, and Wife, to come to him. But yee will plead that yee haue bought a yoake of Oxen? *Postponetur Deus Boxibus, qui nos æquauit Angelis.* saith an olde Writer? well you set GOD behinde your Oxen, who hath made you equall with Angels?

These things are good but in their order and

and due place, but ſeeke yée firſt the kingdome of GOD and the righteouſneſſe thereof, and then let Wiues and Oxen follow after: for euen our neceſſary buſineſſes and lawfull affayres if they hinder vs from Gods Seruice, are turned into ſinne, euen as the pure waters in Egypt were turned into bloude. If lawfull Buſineſſes may not hinder our comming to the Church of God, then much leſſe may Idle Sports and vnlawfull Games detaine vs: if Bargaining and Buying may not excuſe vs, much leſſe will piping and daunсing. The Sabboth is a day of holy reſt, not of vnholy ryot: the Iſraelites might not gather their Manna vpon it, and may wee run a ryoting vpon it? What would they doe to them whom they finde prophaning Gods Sabboth with drunken delights, who ſtoned him to death whom they found gathering ſticks for needefull vſe? But this is our corruption of nature, euery idle ſport prouokes vs to ſacriledge, to rob God of his glory in his Sabboth, and ſacrifice it to the Diuell; *Diabolus te vocat & venis, Mundus*

Mark. 6. 33.

Exo. 16. 26.

Nu. 15. 36.

Mundus te vocat & venis, Caro te vocat & venis, Cultus Dei vocat & non venis.

– sayeth an Auncient Father: The Diuell calleth by temptation and yee yeelde vnto it, the World calleth and yee listen to it, the Flesh calleth and yee come to it, but the worship of God calleth and yee care not for it.

– Diogenes to try the nature of the *Athenians*, disguised himselfe vnhandsomely, daunced rudely, and set his voyce to sing vnfauorably, and the people came flocking about him: behold (saith he) the nature of this people. so oft as I toke vpon mee to speake of an honest life or vertuous conuersation, they passed by mee as a visited person and left me alone, but now I faine my selfe to make sports like a fole, they like a flock of foles come preasing about mee:

– there is nothing that chokes men zeale so much as that they hunt so greedily after the vanities of the world, neither was ther any reason why Esau was prophaine, but beecause hee was a man of the fielde, for while he was a hunting for venison abroad, Iacob catcht vp the blessing and birth-

right

right at home, euen as oftentimes it falleth out that while Gods Blessing is a-dealing in the Church, the people are reuelling and rioting in the street, therefore come to the Church and God will blesse you.

When you haue obtained of your selues to come, the next thing is to performe attention, for Dauid saith not, come children and heare, but come and harken: and if hearing were enough to satisfie a Sabboth day then might you driue in your Oxen too, for they can apprehend an outward sound as well as yee, but though they haue eares, yet they haue not eares to heare. In the Scripture hearing and harkning is all one, and our hearing it is *Opus Animi non Auris*, as one saith, a worke of the minde and not of the outward eare, a diligent obseruing in the minde of that which is said, therefore the Gramarians doe fitly signifie Attention vnder the word *Animaduertere vt animum aduerteremus non aurem*. That we should not only turne our eares but set our mind to it: but that can a beast neuer do because he hath no

no minde, and hee that bringeth his eares to Church, and leaueth his mind at home hee commeth like a beast.

1. The enimies to attention. Our attention hath fiue great enimies, the first is as straying thought, when all the powers of our soule should wait vpon the voyce of the Preacher, then are our mindes in our coffers, or in our pastures, or where they should not bee: wherefore pray for a steddy and stayed heart. The 2 second is a wandring eye, gazing after euery picture vpon euery mote or flie, and rolling vp and downe in euery corner, for Pro. 17. 24. as Salomon saith the eyes of a foole are in euery corner But a wise mans eyes are in Eccl. 2. 14. his head. The third is a needlesse shifting and stirring of the Body, a fumbling with the hands, a shuffling with 3 the feete, a rising and remouing from place to place when there is no cause to prouoke vs: and let it not seeme straunge that these small Trifles should hinder our attention for euen the little Birdes Matt. 13. 4. of the Ayre doe picke vp the seede of the Word, least it should take roote and goe downe to the heart. The fourth is an vnre-

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verent talking and vnciuill laughings in 4
the Church, as if the Temple of God
were a place of mart and exchange, where
euery man might single out his compani-
on and freely discourse of euery matter and
occasion offered and ministred, these are
they that make the Temple of God a den
of theeues. The 5 is a secure and sence-
lesse sleeping, for some there bee who are
no sooner in their seats but their hearts are
a sleepe, as if they came to see visions, and
looked with Iacob to see the Angels going Act. 20.
vp, when as they might as well see Enti- 9.
chus falling downe: Therefore quicken
your sences, rouze vp your dulnesse, and
remember him which said to his Disci-
ples, Could yee not watch with me one
houre? To these fiue yee may add (if yee
please) a sixt which of all the rest is most Mat. 26,
scandalous and offensiue, and that is a 40.
shamefull departing out of the church, and 6
violent breaking from the congregation,
wherein a man doth as it were openly
protest, that he is exceeding weary, & hath
but to much for his money, so that Ioseph
was neuer more willing to depart out
of

of prison, then hee out of the Church, nor Simeon better content to dis when he said, Lord now lettest thou thy Seruant depart in peace. But such men can hardly depart in peace, for seldome it is when they leaue not behinde them, both the grace of our Lord Iesus Christ, and the peace of God which passeth all vnderstanding.

3 After Attention, is required remembrance, to lay it vp in the store-house of our memory, for what auaileth it to be attentiue for the time and so soone as we bee gone to forget all, to suffer the Birdes to pick vp the seede which Christ had sowne before. Saint Iames compareth such a man to one beeholding his face in a glasse who goeth his way and forgetteth immediately what manner of man hee was: and fitly are such Eares resembled to a sieue, which while yee dippe it in the water receiueth it in at a thousand holes, but take it vp, and the water runeth out faster then euer it came in: so it is with forgetfull Hearers, they marke attentiuely, conceiue presently, and for a time are touched inwardly, but the next Toy dri-

Iam. 1. 23.

driueth all out againe, but Blessed are they that heare the Word of God and keepe it: it should seeme that Peter carried such a sieue in his head, else how could the Diuell sift him as Wheat, for no sooner had Christ forewarned him that hee would forsweare him, but the diuell sifted that word out of his eares, and hee forgat it, and so not remembring the words was the cause of Peters apostasie, for so soone as hee remembred the words, the Text saith he went out and wept bitterly: therefore let vs not onely heare but remember too, for that spirit which saith O my people heare my law, saith likewise my Sonne forget not my law. Therefore God prescribed helps of memorie to the Israelites, commaunding them to binde his wordes vpon their hands for a signe, that they should be as frontlets betweene their eyes, that they should write them vpon the posts of their houses, and on their gates, and in a word that they should vse all helps against forgetfulnesse for that was Gods meaning and no more: and if wee seeke for a help indeede, then conference is

Luk. 11 28.

Mat. 26. 75.

Psa. 78 1

Prou 3.1

is the helpe, when a man is delighted to talke of that at home which hath beene spoken at the Church, for it may be that will pearce into the head at a second repeating which at the first report would not. euen as a naile may be driuen in at a second or third strocke, which could not at the first: and indeede it is Gods Commandement to the Israelites, that they should talk of his law among their children when they were in their houses, when they talked or else walked by the way, as also at their vprising, and downe lying: therefore let vs thinck that this charge concerneth vs likewise, and say with Dauid. Our tongue shall talke of thy righteousnesse all the day long, that at what time soeuer Christ shall come, he may find vs talking of his testimonies, as when hee ouertooke his Disciples walking to Emaus, he found them communing of his death and passion. After attension and memory the last and chiefe point is to lay it to the heart. for God especially respecteth the heart, and if that bee wanting hee mislyketh it at the first, and sayeth, This people honoureth

Deut. 6. 7.

Psal. 71. 24.

Luke 24. 14.

Isai. 29. 13.

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me with their lips, or with their eares but their hart is far from me. It is a smal thing to remember onely what was said, it is but a signe of a good memory at the best, and if that bee sufficient, then let the diuell come into the Temple to, for he hath memory more then enough, to quote any Scripture against Christ, or whosoeuer shall encounter him, and many hipocrits which hang vpon the Church haue a certaine swimming in their braine, a speculatiue diuinitie, by which they can holde talke at a table to discourse of any poynt in Religion or course out a controuersie to the proofe, but God is not serued with wit and memorie, therefore hee saith further, Thou shalt lay vp these words in thy hart and thy Soule. To lay Gods Word to the heart is to take hold of it by the hart and apply it to the Conscience, as when we hear of Gods mercy to be rauisht with ioy, and when we heare of his Iudgements to be stricken with feare, when we heare of his promises to rise vp in hope, when we heare of our sinnes to repent and loath our selues. This is the laying of

Matth. 4

Deut: 11. 18.

the word to our heart, and thus did Mary when she heard what strange things the Shepheards reported from the Angels: Luk. 2. 19. Saint Luke saith, She kept all those sayings and pondred them in her heart. A speciall helpe to this is an often reuoluing and meditating in our minds of that we haue heard, for Dauid did not onely talke of Gods testimonies amongst his friends, but being alone likewise did meditate of his law, for so he saith, that in Gods law was his continuall meditaton and that both euening and morning, and seauen Psal: 119. times in a day, and it hath bin the practise of Gods saints from time to time, to enter into continuall meditation of his mercy and of his iudgements. It is commended in Isaac that euery euening hee went Ge. 24. 63. out to meditate in the law: those beastes Levit: 11. were onely cleane which chewed the cud, by which was figured a spirituall meditating & ruminating of heauenly things: and it is the cause of much vncleannes in mens liues, and of much iudgement vpon the world, because they meditate not of Gods wayes. Indeed saith the prophet,

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The Harp and Viol, the Timbrel & Pipe, and Wine are in their Bankers, but the workes of God they consider not, therefore hell hath inlarged it selfe and opened her mouth, and they that reioyced shall goe downe into it: and so sayeth the Prophet Ieremy. That the whole land is fallen into desolation becanse there is none that considereth in his heart. Therefore in the name of God (beloued) let vs prepare our eares and hearts that wee may first heare, then remember and last of all lay vp ỹ word in our hearts, for this is the right hearing, and he that heareth hath not onely eares, but eares to heare, I would ye did consider that euery man by his Obedience in this regard is iudged of what flock hee is, for so saith Christ. My sheepe heare my voyce: so that if a man be desirous to hear, then straight he is iudged to be of Christs flock: but if the word bee vnsauory, and breed no delight in his heart, it is a shrewd presumption that that man is a Goate: And great reason wee haue to delight in Gods voyce for there is no word proceeding out of his mouth, but it sauoureth

Esay. 5. 12. 14

Ier. 8. 10. 11.

Iohn. 10 27.

- of mercy and ſaluation to the ſoule, for ſo
Can. 5. 13. the Church teſtified of Chriſt, that his lips are like to Lillies dropping downe pure mirrhe, and how then ſhould God indure our contempt, who prefer the Diuell before him: nay God will indite vs not onely of contempt but mockery too, for if wee ſhall beſeech God to ſupply the meanes of hearing, and ſend downe a Prophet amongſt vs, and when that Prophet commeth, ſhall ſhut our eares againſt him,
- what is that but a mocke? Beſides what an vnreaſonable thing is it that we deſire God to heare vs, who could neuer vouchſafe to heare him, if wee ſtand in any need
- of God how clamorous are wee and importunate vpon him.

Heare my prayer O Lord, bow downe thine eare vnto my ſupplication, and why hideſt thou thy face and forgetteſt all our afflictions, and if God ſeeme a little to de-
- lay vs, how hatty are wee vpon him, come Lord Ieſus, come quickly, and make no long tarrying my God and O God make haſt to help vs: but when God ſpeakes to vs there is none that turneth his Eare,

as

as if we had him in a string, that hee were bound to vs and not we to him: therefore it shall come to passe that wee shall pray – and hee shall not heare vs, for so he threatneth. Because I haue called and yee refused I will also laugh at your destruction, and mocke when your Feare commeth, when your feare commeth like a sodaine desolation, and your destruction like a whirlewinde, when affliction and anguish shall come vpon you, then shall they call vpon me but I will not answere, they shall seeke me earely but they shall not finde me, because they hated knowledge. God shall take from you either the preaching of the – Word as hee threatneth by Amos. I will send a famine into the Land not a famine of bread, nor thirst for water, but of hearing the Word of the Lord. Or God shall take from you the Preacher of the word, – when yee shall runne from coast to coast, and shall finde none to preach peace vnto your consciences, or at the least God shall take away the guifts of the Preacher, be- – cause of the hardnes of your hearts. It is a notable obseruation of Saint Gregorie that

Pro. 7. 24. 26. 27. &c.

Amo. 8. 11

- that God doth sometime multiply his gifts and his spirit vpon the Preacher, because the hearer is desirous to learne: and sometime againe he doth take away his gifts & his spirit from the Preacher euen for a plague and iudgment vpon the people, because they neither desire to heare, or care to learne. Therefore doe yée prepare your hearts and eares to heare and I doubt not but God wil multiply his spirit and send a blessing vpon these my labors. And of this let me aduise you before hand, that no one
- of you at any time presume to set his foot within these wals, who first setteth not downe with himselfe to practise in his life what here he heareth with his eare. Some
- come not to haue their liues reformed, but to haue their eares tickled euen as at a play: some come for noueltie, some for fashion, some to sleepe, some to see, and some to be seen, but few to practise: but let these things bee farre from you, for our sauiour Christ saith. Hee that is of God heareth Gods words: (nay he goeth further in the same place speaking to the vnbeleeuing Iewes, Yee therefore heare them not, be-

Iohn. 8. 47.

cause

cauſe ye are not of God, and Saint Iames Iam. 1.
ſaith, that hée deceiueth himſelfe who is 22.
onely a hearer of the woꝛd and not a doꝛ-
er: foꝛ Gods woꝛd is a leauen whoſe na-
ture is to turne the whole lumpe into his
owne nature, to ſeaſon and make it like Matt. 13. 33.
it ſelfe as when you haue heard a Ser-
mon of humility to ſhew foꝛth the fruit
of that Sermon in your liues and con-
uerſations: when you haue heard a Ser-
mon of repentance to bée ſtricken in heart
with a feeling of your Sinnes: when
you haue heard of Gods iudgements a-
gainſt blaſphemie, couetouſneſſe, lying,
ſtealing, againſt vſurie oꝛ pꝛophaning of
the Sabaths, euery man to ſet downe
with himſelfe, I will ſurely (with Gods
help) purge my ſelfe of this and that coꝛ-
ruption, and amend in my ſelfe what I
now ſee is amiſſe, then may we ſay of you
yee are our Sermon as Paule ſayd to the
Corinthians yee are our Epiſtle: When 2 Cor. 3.
whatſoeuer doctrine hath flowed out of 2. 3.
our mouthes doth ſpꝛing vp as freſhly in
your liues: let vs thereforꝛe ſay with
Dauid, O Lord prepare the hearts of this
people

people vnto thee, send downe thy holy spirit into our hearts and into our eares, gouern vs when we come to hear, for Paul may plant, and Apollo water, but thou must giue encrease, and in vaine shall the voice of the preacher beate vpon the dore of our eares, vnlesse thou fill our hearts with thy Spirit, which we beseech thee of thy infinite mercy and goodnesse to performe that we may proceed from grace to grace vntill we come to the state of glory vnto which the Lord of his mercy bring vs. To whom with the Sonne and to the holy Ghost (three Persons but one God) be ascribed all praise, dominion and glory nowand for euermore. Amen.

FINIS.